

THE SHAKER MANIFESTO.

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SPIRITUAL COMMUNICATIONS.

THEIR CHARACTER—QUALITY—WHAT GOVERNS THEM.

GILES B. AVERY.

Disappointments and astonishments often occur with those who consult spiritual media, or listen to their communications, because of a lack of knowledge relative to the manner in which media are impressed or inspired, and the sources of their information and inspiration.

Media are sensitive spirits, whether in the mortal or immortal form, and those in mortal form are, oft times, as really inspired by those in the body as those in spirit realms.

As there is a scent transmitted from the living animal to the soil on which it treads, which is sufficiently manifest to be recognized by the acute olfactory nerves in the dog, even so there is a magnetism, a spiritual aura transmitted by every intelligent being, to every thing with which they contact, and this is sufficiently powerful that very sensitive intelligences, as many spiritual media are, can and do realize it, and thereby read not only the character and condition of the being transmitting the magnetism and aura, but oft times, their

thoughts, desires, convictions and spiritual vitality or inertness; their power for either good or evil.

It is by this avenue of communication and this acute sense of perception that media derive and receive inspirations, and in accordance with the quality of which the character of their communications is manifest. It is thus that spiritual media (who by the mass of mankind believing in them at all) are supposed to be always inspired by spirits in the spirit world, are yet often simply inspired by persons in this world, and those especially with whom they are in association, communication; whether by simple presence, by verbal or written correspondence, or by sympathetic spiritual affinity of condition. It is thus, through the exercise and culture of this wonderful sensibility to magnetic and spirit aura (the culture of which is attained by giving minute attention to its tenderest manifestations), that media, like A. J. Davis, Mansfield, Denton, and hosts of others, read the questions propounded to them in sealed envelopes, without ever breaking their seals; read books thousands of miles distant, never seen by their mortal eyes, of which there are thousands of well authenticated instances, as demonstrable facts, notwithstanding the incredulity of unbelievers and the inexperienced.

And, often, the answers to those questions are simply the opinions, and according to the desires of the persons presenting the questions, as their spirit aura, or impress, is the strongest upon the medium.

Again, the idea entertained by the myriads of China, Asia, India and Hindostan, that every person in this world is attended by a special guardian spirit finds a vast support in modern revelation. Pythagoras and Socrates both claimed to have a heavenly guide, to whom they owed their safety. The Shakers have been conscious of this guardianship for very many years. Hence, media for spiritual communications at times supposed themselves to be influenced by a particular spirit, who has been their control of influence, and with whom they are most familiar in a state of impressibility, when, occasionally, the fact is, such media are at times inspired and controlled simply by some one or more of the persons surrounding them in the body, or the one who wrote the sealed communication they hold in their hands, presented for rejoinder.

The sense of touch in the fingers of the human frame in very sensitive media is so very delicate that it receives the magnetism or spirit aura transmitted by the writer to the paper on which a communication is written, or by the grasp of the hand of the person present, and communicates it to the brain of the medium, thus revealing to him the thoughts and feelings of the communicant as really as the eye transmits ideas and spiritual impressions by the sense of sight, or the ear by the sense of hearing.

There are, also, other senses possessed by human beings more subtle than the five, ordinarily ascribed to humanity; senses answering to the use of sight without physical eyes; hearing without material ears, and feeling without animal nerves. These are the senses which, when highly developed, detect the subtle aura transmitted from living beings even to inanimate substances with which they come in contact, as *really* as animate creation, though *not* as abundantly.

It is by the use of these senses that media can read the incidents in the life's history of persons whom they never knew; tell of

incidents in human history transpiring in distant countries and climes at the moment of their advent, and prophesy of the future by vivid perception of a chain of unavoidable causes and consequences, though beyond the recognition of ordinary sensibilities.

These characteristic qualifications constitute the real ipseity of humanity; they are *soul* faculties, deeper than sense, and are the auditors of voices from beyond this world. They constitute the ever living man, the conscious possessor, user and conservator of most real sensibilities unknown to the gross materialists; they open a highway to worlds where truth is the path of progress to wisdom, unclogged by material obstacles, and where the good and true of humanity have an eternal home of glory, and drink from ceaselessly flowing fountains of inspiration, the union and intelligence of kindred spirits in spheres above earth.

Shakers, N. Y.

RECIPES

FOR MAKING AND KEEPING FRIENDS

AMELIA J. CALVER.

What is the end and aim of life? What is the earliest thought of childhood, the chief aspiration of mature years, and the clinging hope of enfeebled age? Is it not happiness? and in all the world where do we look for such a treasure, in its truest deepest colors, other than in the claims of true friendship.

Has it not been proved that real friends can be substituted for almost every blessing in life? Has not the loss of health, wealth, and freedom, been cheerfully endured, by the presence of this inestimable boon? Then with what eager watchfulness should we study, first to gather and then to hold in possession such priceless treasure.

In almost every book and periodical, we find in particular detail, recipes for making nearly every thing, from a piece of toast, to the most intricate mixture in alchemy's list; and yet how surprisingly few, are the real valuable receipts, on the art of making and keeping friends.

We often hear the remark that a friend without fault cannot be found; thus consoled we sit passively, claiming the excuse for ourselves, each one admitting that since we cannot be perfect in this world, if people wish to love us they must take us as we are; and thus the rough spots are suffered to remain.

There is so much of the present tense flattery, so much policy friendship in this world of selfishness and fashion, that to the real sensitive mind it seems hardly safe to trust any; while if the subject was given a thoughtful study, all would have in possession ingredients for making themselves the richest boon of earth life.

It has always been deemed unsafe for intimate friends to make the study of one another openly; for it is so natural to enshrine "self," in a *sanctum sanctorum*, and to look upon every one treading there as an intruder; and of so trifling account are our disagreeable ways (to ourselves) that it seems petty to discuss them. Yet these very little foxes are the greatest spoilers of the entwining vine of friendship.

How then are we to find these little foxes, if we do not wish even our dearest friends to tread in our vineyard; and as a reply comes in a most valuable command: "study thyself."

It is certainly one of the greatest evidences of the efficacy and perfection of virtue, to be aware of its lack so quickly in others. "It happens I know not how," said Cicero, "but whenever a thing is wrong, we see it much sooner in others than in ourselves."

The child reproved for a fault, which reproof it ardently resents, will turn in a few moments and chide another for the same fault, as though it was itself the embodiment of perfection.

In making receipts for puddings and pies, we generally name the necessary ingredients; here we reverse, as we find it far easier to tell what to avoid; therefore,

(1) Never attempt to catch a friend by flattery, the cord is entirely too slippery.

(2) It is dangerous to endeavor to win favor, or climb into estimation on the wreck and ruin of character which you have de-

stroyed by slander; for time will soon crumble you with the ruins on which you build. Those who sacrifice principle to party will sooner or later find themselves minus of both.

(3) "If you wish a true friend be one yourself."

(4) Be very careful to avoid in yourself what you dislike in others; remembering "If each one would mend one, all would soon be mended."

(5) It is impossible in this world of differences, to prefer all alike, therefore if you have a circle of choice friends, it ought to be the means of ameliorating your conduct toward every one; remembering that all are somebody's friends, who wish them well treated.

(6) Be very careful in your conversation; for an agreeable talker has a good foundation for making many friends.

Watch a friend closely to see if your talk pleases; "If you should tire him once he will ever afterward be afraid to listen to you.

(7) Avoid both extremes; that of prying into others business, or engrossing the whole conversation, in talking of yourself; remember

"If you your ears would save from jeers,
Five things keep wisely hid;
Myself and *I*, and *mine* and *my*,
And what *I* said and did."

(8) Never interrupt a person while speaking; but let each one have an opportunity of finishing their sentence, before you break in upon them. This is not only essential to friendship but good manners also.

(9) Endeavor to tax your memory enough not to repeat the same story in the same company many times.

(10) Always try to be interested in whatever pleases another; this you will find to be the beautiful charm of agreeable people, while to treat with scorn or indifference the enthusiasm of a friend is a most bitter insult.

(11) Never try to make your friend a reservoir for the disagreeable feelings you hold against others; lest they, finding themselves forced into unpleasantness, choose to keep aloof.

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True friendship can only be preserved by sweetness ; that which it takes a pickle to preserve is neither salutary nor pleasant.

Mt. Lebanon, N. Y.

THE CONDITION OF EUROPE.

DANIEL FRAZER.

During the Feudal era, Europe was covered with petty principalities ; their chieftains assumed almost absolute power. When that system broke up, the chieftains confederated — forming the present governments of Europe ; they had no idea of admitting the people to participate in forming laws, etc. Hence the governments of Europe to-day are but conglomerates of nobles, representing but themselves. The representation of the whole people is being driven very slowly into their compacts. Nevertheless, as long as these nobles (so called) are great land-holders, they will continue to hold the resources and forces of their respective governments. The Queen of England represents but the interests of great land-holders. Hence the state of Europe can be best shown by illustrating an integral part of any of these governments. For this purpose the Duke of Argyle is selected. He is accepted as a very respectable man and as the descendant of the chiefs of a clan — tribe of Scotch Highlanders — called "the Campbells." He lives at Inverara, about fifty miles from the city of Glasgow. His son, as Viceroy, represents, on this continent, these confederated land-holders.

Like our Indian tribes, "the Campbells" were warriors and made raids on their neighbors and took their lands. Hence the Duke is a great land-holder. As the Feudal system disappeared, he secured to himself the possession of the tribal lands. And so secure is he, that should a descendant of the people of his tribe go and take possession of a needful portion of the land of his fathers, and build a cottage in one of the cozy dells of Inverara, pasture a few sheep, and do a little fishing, the Duke would drive him off. And if not strong enough, he has only to tell the Queen and her Christian majesty would

promptly send him all the fixed bayonets he may want.

The Duke has got matters nicely arranged, he goes to London to support her Majesty's government — to support himself in holding all the tribal lands. And when in office, *gets paid for doing his own work* ; and the landless children of all the tribes are taxed to pay the Duke's salary ; and, also, the soldiers who keep him in possession of said lands, fishing grounds, minerals and social position.

These confederate governments are true to their integral forces ; the Duke acquired property by predatory incursions ; the Queen by the same means has acquired an empire in India, and she is now fighting for more land there. During a serious up-rising in that empire, even the Duke's battle cry was heard, "The Campbells are coming ! O ! ho ! O ! ho !" and a sad "O ! ho !" it was to the people of India.

As the Feudal form of the social gave way, the people continued their pastoral and fishing industries ; as the chiefs had been supported, the people continued to do so. By and by these great land-holders found that sheep were more desirable than the presence of men having as much right to the land as themselves had. Thereupon wholesale evictions took place ; extensive tracts of land have been thus depopulated, and the dwellings of the people leveled to the ground. The poor, warm-hearted highlanders as they left their homes and were losing sight forever of the mountain tops of the land of their nativity would raise a mournful dirge, "Loughaber no more," as did the Israelites of old when despoiled of their lands and driven into captivity.

To support these European governments in their oppressions, to make incursive wars and to protect themselves against the assaults of the landless multitudes, huge armies are employed. This has been carried to such a length, that now the whole fabric of European social life rests on bayonet points — on a bed of moral nitro-glycerine. To prevent explosions, these governments, during 1879, spent for military purposes nearly eight hundred millions of dollars ! Their standing armies, including reserves,

number more than eight millions of men. And if France increases her forces Germany does so too.

The debts of Europe, mainly war debts, aggregate more than twenty billions! The shoulders of the laboring populations have to bear this; also, the costs of criminal institutions, public works and buildings; pensions, annuities and also the enormous sums paid as interest for private and municipal indebtedness. Again, there are more than fifteen millions of non-producers in Europe to-day in addition to the said eight millions. In private families if one or more do not provide for themselves, they must be supported; in a kingdom the case is the same. And if there are families who live in style they are burdens, more so than paupers are. The difference between a tramp and a genteel idler is, the former does not know where he may sleep and gets a morsel when he can; the other lives in a mansion and has his food brought to him in abundance. If one-half of the people contrive to live on government securities, on rents, on profits and on the interest of money, the other half will be ground to the dust, as are the farm laborers of Europe.

War and other debts may run along for generations, and be paid over and over. Should the burden-bearers in their agony try to throw off their oppressors, their task-masters, in the name of law and order, crush them down with the bullet; and when they ask for an equitable share of the food, etc., they have produced, they are met with the bayonet.

Land monopoly and financial iniquities are at the bottom of the social troubles of Europe. The existence of privileged classes, their patronage, influence and demoralizing extravagance rests there; pauperism and crime have their issues there. Physical, mental and moral degradation, unrest, and the anguish of the millions are due to these causes.

During the past one hundred years, twenty millions of persons have met with untimely deaths under British rule; not on the battle-field, but by famine, destitution, and over-work; mainly by the hands of dukes and their fellows.

In view of such moral obliquity — such stupendous frauds — such awful deeds of wrong, we may well stand aghast, and inquire, do these European confederates belong to the *genus-homo*? Are we capable of doing what they and their fathers have done? Perpetrate, continue and enforce such wrongs, by enormous armies and powerful fleets? The answer is, the members of the human family are essentially alike. Do not all those who are under the power of their lower self-hoods want to be dukes, to have social position above their fellows, and property to correspond? Is it not very agreeable to live on the interest of money and have the principal increase? Is it not very easy for us to use power in favor of ourselves?

We may flatter ourselves that in this country we are not burdened with a titled class of men, controlling legislation in their own favor, and securing execution of the laws in the same direction; and filling all the important offices. Halt! the nobles of England confine themselves mainly to their estates and governmental affairs. The industries of the country and finances are in the hands of other parties, and serve as checks. Are not all our legislatures controlled by parties, who are at once land-monopolists, financiers; and in whose hands are all the leading industries? A combination terrible in power, and utterly at variance with the logic — the existence of the Republic. The laws these parties frame are of course in favor of themselves, and unfavorable to the bone and sinew — the stay of the Republic. Even the National Legislature is composed of just such men — eighty to ten!

Is not a confederacy of hydra-headed corporations more to be dreaded than a nest of nobles? The former has many votes, a duke has but one. Have not these corporations already voted to themselves two hundred millions acres of land? And did not their committee on lands, but a few weeks ago (April, 1880), recommend voting to themselves a tract of land eighty miles long and sixty wide, between the Rio Grande and Colorado rivers? Is not the statement of H. B. Wright, M. C., of Pennsylvania,

almost incredible—"that two hundred millions of the public money has gone into the hands of these corporations." And that when he introduced into Congress a land and loan bill (the loan to be refunded), it was thrown out by a vote of 212 to 23. To poor families the public lands are inaccessible; without help they must remain wageslave—commodities. Did Southern slavery, "the sum of all villainies," do more than make men, women and children commodities? Is not the monopoly of land, of the industries of the country and of making the laws, that sum? Are not the financial iniquities of bankers and speculators, inducing over-production and creating panics, throwing hundreds of thousands out of employment, an aggravation that the African slave never felt?

Thinking men view us with alarm; they see breakers ahead! they see that the great and growing inequalities of social conditions are destructive of unity of interests, and are not compatible with republican or Christian sentiments; and also destructive of all ideals of human elevation. Again, they see that educated men, even under our institutions, have not yet learned the first lessons of social life: "That justice to all is the foundation of peace, and that beneficence is cheaper and more efficient than standing armies."

In conclusion: "Land being the source of human sustenance, of social and judicial equality, and a regulator of the exchange, and values of commercial equivalents; therefore every person of age should have access to it at all times."

Those whose eyes have been opened, see that standing in the lower self-hoods they can but bring forth the *order of the world* as above shadowed forth. Such will also be able to see that the foundations of our Shaker order of life are the foundations of Heaven—not given to be changed nor modified to suit the worldly minded, but to be built upon. Some may build with wood, hay or stubble; others with hygienic, moral and divine truths, crystallized into living forms. These foundations are barred to all uncleanness of flesh or spirit, but open to the pure in heart.

Mt. Lebanon, N. Y.

THE LAMP OF EXPERIENCE.

O. C. HAMPTON.

Among many other salutary helps to young persons, and indeed to any who have had but a short privilege among the Shakers the experience of those of long standing and sincere effort, might be made a solid means of encouragement. When I was young, nothing was more interesting and encouraging to me than to find some one to converse with, who could detail a series of trials, temptations, and conflicts parallel with my own, but which the narrator had passed successfully through, and was able to speak of, from a standpoint of victory and triumph. Indeed, thought I, during such interviews,

"There's a home, *sweet* home for the weary pilgrim—

The traveller when his journey is o'er;
His rest is complete, eternal his joy,
And his sorrows will come no more."

"Then I'll mourn no more though sorrows roll,

At the cross be never murmur'ing;
For a passport to that happy shore,
I know that I am gaining."

All this I could read in the serene and peaceful countenances of those loving and sympathizing brethren and sisters—substantial veterans in the gospel—when they spoke together, and to me (as they often did in those days), of their previous experiences. God forbid that I should be guilty of any egotism, for I long since discovered that the gospel necessarily and absolutely "excludes all boasting." Nevertheless I feel confident that none will be injured and some may be comforted and encouraged by an offering of the best of my experiences practically illustrated, or at least one or two of them. When about fifteen years old my occupation was weaving, in a solitary shop with no company, day after day and week after week. Now perhaps nothing in the catalogue of afflictions and trials was severer in their effect upon me (and I have no doubt many if not all other young people) than the weary wear and tear of almost unbroken *monotony* and *sameness* with which life among the Shakers was at

that time surrounded. I used to sit and cry over my work with very *ennui*, and disgust of life. One day I asked my good old elder (who was about one of the best men I ever knew), if he kept me thus tediously confined in solitary loneliness just for the sake of the suffering there was in it? "Oh, by no means," said he, "but just because we can do no better;" or words to that effect. I noticed, however, that shortly afterward he told me to take the afternoon on Saturdays and go with the other boys into the woods after nuts and in other diversions. His explanation and his after charitable policy, to some considerable extent, bridged over this scene of trial, and in the course of time, change of circumstances, self-discipline, etc., brought about an endurable and at times a pleasant condition of life.

But again: When about twenty-two years old, I was seized, with an almost uncontrollable desire for change; and for what then appeared to me as liberty, to do exactly as I pleased and go precisely when and where I pleased. I cannot say that I was free from this temptation a single day from four to six months. But one calm afternoon I was standing alone in a kind of reverie and praying to be guided by God's good presence and wisdom and love through this dreadful scene of self-sacrifice of my will and my whole self, to the behests of that divine cause He had called me to espouse, and in obedience to that order and organization through which such desirable triumph was alone to be reached, instantly God's presence and love were made so astonishingly manifest to me that I was altogether released from every sign or sensation of rebellion and restiveness, and fairly rejoiced with joy unspeakable and full of glory. Indeed I fairly wept with joy and was filled full of peace and remained so for quite a long time. Since that day (now more than 40 years) I do not recollect of ever having the least trial nor temptation to go into and over the world to enjoy its liberties, its shows nor its scenes. So if any one is under similar conditions of restlessness and monotonous agony, I am sure, if he or she perseveres in patience and can only afford to hold on in integrity, deliverance in God's good time, in complete and final triumph, will be abundantly bestowed.

VISION.

No. I.

WM. H. BUSSELL.

The primitive meaning of this word is *sight*. A secondary meaning is what the Scotch call *second sight*, or the ability of persons living upon the earth to see beings who live in the spirit world, as used by Jesus after the appearing of Moses and Elijah to Himself and His disciples—"tell the *vision* to no man." Like many other words, also, it has its various accommodated or figurative and symbolic meanings.

There can be no question in the minds of those who have carefully studied the subject, that what is called *second sight* is simply a more than ordinary development of the natural vision, just as some persons have an unusual development of the calculating faculty, or an extraordinary ability to excel in some one pursuit. Very young children have given sometimes unmistakable evidence of this power of sight.

There are, however, very many, even persons of great mental acumen, not only such as deny the existence of human beings after the death of the body, but also of those who profess the utmost faith in man's immortality, who utterly reject the idea of beings upon the earth seeing those in the spirit life, except as a mark of Divine favor, as in the cases recorded in the Scriptures, or to confirm the truth of God's revelation to man. According to them, it is all hallucination, a dream, a fancy, unworthy the acceptance of a rational being. A remarkable instance of this is recorded by the celebrated Lord Chancellor Brougham, in his autobiography.

He and a very intimate friend were members of the University of Edinburgh. In their walks together, they were accustomed to discuss many subjects of interest, among others, the immortality of the soul and a future state. To use his own words: "This question and the possibility of the dead appearing to the living were subjects of much speculation, and we actually committed the folly of drawing an agreement, *written with our own blood*, to the effect, that

whichever of us died the first should appear to the other and thus solve any doubts we had entertained of the life after death. After we had finished our classes at the college, my friend G—— went to India, having got an appointment there in the civil service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him." In the year 1799 Brougham was traveling in Sweden, and on the 19th of December took a warm bath. He says: "While lying in it and enjoying the comfort of the heat, I turned my head round, looking toward the chair on which I had deposited my clothes, as I was about to get up out of the bath. On the chair sat my friend G——, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was that had taken the likeness of G——, had disappeared. The vision produced such a shock that I had no inclination to talk about it; but the impression it made upon me was too vivid to be easily forgotten, and so strongly was I affected by it that I have written down the whole history with the date, 19th December, and all the particulars as they are now fresh before me. Soon after my return to Edinburgh, there arrived a letter from India announcing G——'s death and stating that he had died on the 19th of December. Singular coincidence!" And yet, singular as it was, Brougham says: "No doubt I had fallen asleep, and that the appearance presented so distinctly to my eyes was a dream I cannot for a moment doubt; yet for years I had had no communication with G——, nor had there been any thing to recall him to my recollection; nothing had taken place during our Swedish travels neither connected with G—— nor with India, nor with any thing relating to him nor any member of his family." He further says: "I believe every such seeming miracle is like every ghost story, capable of explanation." No doubt! The explanation in his case is very similar to that of the appearance to the apostles when they were with Jesus on the Mount. Brougham says: "On recovering my senses I found myself sprawling on the floor!" In the

New Testament record it is said: "Peter and they that were with him *were heavy with sleep*, and when they were awake they saw His glory and the two men that stood with Him." Very likely the shock that affected Brougham opened his eyes to see his friend before fear prostrated him on the floor. Brougham had a great fondness for what is called natural science. Had he gone a few steps farther, on the borders of the Spiritual Realm, he might have found a ready explanation of the occurrence, without the supposition of an ordinary dream to account for the vision of his friend.

Sonyea, N. Y.

WHO HOLDS THE KEYS?

ANTOINETTE DOOLITTLE.

Jesus, when he was about to leave his little flock that he had gathered around him during his ministry, gave the keys of the kingdom to Peter. We do not suppose that Jesus meant to be understood that Peter was a *Rock*, or that as a *man* he designed to build his church upon him. But he perceived that Peter was blest with the gift of Revelation when he said, "Thou art the Christ." And Jesus, knowing that the time of his departure was at hand, was anxious to find one upon whose brow he could place the signet of Leadership, and baptize, as himself had been baptized; one who would be able to lead, direct and protect the lambs of his fold after he had passed from their sight.

He felt that Peter was the fittest representative of christian principles, and the ablest expounder of the doctrines which he himself had taught that he could find for the time being. Peter also passed away in due time, and also a long line of his successors down through the ages. Did they retain or lose the keys, or who holds the keys of the kingdom now?

Innovation and transformation of turning and overturning seems to be the ruling spirit of the present age. We have commotion and strife in all departments, our standing armies in military array on the lands, and fleets upon the seas. Also an

army of politicians in secret conclave and in open combat, as numerous as were the locusts of Egypt. And in the highest offices and tribunals of the civil government, *all* is not sunshine and peace. True, without agitation of thought, there would be no progress; but when the time comes, if ever, that diversity of thought and opinion, by comparison and analysis, can be brought into orderly arrangement, so as to produce harmony and growth instead of discord and strife, we shall be apt to think that the millennial period has come to stay.

In the ecclesiastic department—Christian churches under clerical rule—we find divisions and subdivisions upon minor points of doctrine, until churches are multiplied and have become so complex that it is difficult to numerate them. The reason for this diversity does not appear to be so much to excel in practical virtue, in goodness and truth, as to gain the mastery and become the most popular.

It is apparent to every close observer of the signs of the times, and listener to the murmuring winds that come from the orthodox churches heavily freighted with doubts, and wails of dissatisfaction, that Luther and Calvin doctrines are destined to pass away; that orthodoxy and heterodoxy must meet face to face, each to plead their cause and bring forth their *reasons* for believing, or disbelieving thus, and so, and if this could be done in a right spirit, truth would be advanced thereby.

Those who have been honestly linked to the creedal faiths of their forefathers and have conscientiously guarded them, would certainly lose nothing by liberal investigation. But bigoted controversy and theological strife, merely to uphold some pet dogma, and prepossessed opinion, always go to form dark clouds, that obscure the rays of light from the sun of divine revelation, that are so much needed to warm and enliven human hearts and promote spiritual growth, and convert from practical wrongdoing, and bring faith and good works into co-operation and harmonious relations.

Modern Spiritualism has come to earth as an evangel of light; and tens of thousands have been more or less developed as me-

dioms, and millions have been converted to a belief in spirit communion with mortals in divers manners. *They* also are divided into many classes; and the question arises: "Who has been made essentially better in their life deeds by such belief? The effusions of the brain without the co-operation of heart-felt emotions, well directed convictions, culminating in practical works, will avail little.

Dissenters from orthodox churches, called Spiritualists, are as much at variance in religious opinions as are those who remain. The human mind is ever active, reasoning and making comparisons, and trying to solve knotty problems, and to arrive at just conclusions, but many times, while seeking to extricate the mind from the net work of erroneous ideas, and superstitions of the growth of centuries, they surround themselves with still greater difficulties and add mystery to mystery, until they are enshrouded in greater uncertainty and doubt than when they commenced. The cry, "Lo here and lo there," is now heard with great distinctness from many quarters, till the atmosphere is pregnant with the sound. What is to be the final outcome? Who will give the certain and who the uncertain sound? The conclusion still remains; "Judge the tree by its product—the fruit it bears."

When the national civil rulers enact more just laws, bearing equally upon all citizens, irrespective of sex or color, deepening and broadening the basic foundation of American government, which professes and should be non-partisan, and will give a strong guarantee that all its subjects shall be fully protected in civil and religious liberty, leaving each and all free (while law-abiding) to worship God in accordance with their own convictions of right and duty, irresponsible of any earthly tribunal, then the *new earth* will be formed, abounding in fruitful fields. Wars will cease, and fraternal relations between nations be established to the ends of the earth.

Thus purified, the national banner will be uplifted, and never more be left to trail in the dust of low selfish aims and political intrigues. Then the *new heavens* will

have a permanent foundation to rest upon, and divine revelation will illumine the spiritual pathway and open the doors to the inner spheres of the resurrection heavens, and harmony will prevail. Leading minds will fraternize, and the "Watchman in Zion will see eye to eye." This unity will only be accomplished by a heavenly baptism that will purify the heart and quicken the germ of immortality planted by God in all human souls.

When that good time comes we shall no longer ask, "Who holds the keys?" that will unlock the doors of Christ's kingdom. We shall find the "Seal broken, and the mystery finished." There will be "an open door that no man can shut; and that all may know the Lord for himself or herself, from the least to the greatest."

We shall always have need of spiritual, heavenly guides and teachers, more advanced than ourselves, to go before us; but all may hold the keys of revelation within their own grasp. If *truth* be our motto, and we resolve to make it our nearest friend and companion, we shall find neither bondage, mystery, darkness nor death in it. All hail the coming day!

Mt. Lebanon, N. Y.

TRUTH.

DANIEL ORCUTT.

Truth gives character to youth more than all other qualities combined, and it is of greater worth than mountains of gold. "Better die for the truth, than live to uphold error." To be thought truthful is not sufficient, act the truth, for truth alone will stand." If you obey the spirit of truth, it will lead you to perfect happiness. No one ever regretted being true and pure in early life. A true life wears the best. The pure and true are ever attracted to those who live unsullied lives—"like gathers to like." Truth is as necessary to the soul as health to the body. "Stand for truth whate'er betide." Truth is the basis of all manly character; it is the foundation of all goodness. A person may have faults, but confidence can be placed in him if he is truthful;

but when veracity is gone, all is lost, unless he is soon won back to truth. A fault concealed will be very troublesome; it will set one's invention on the rack to add other faults thereto; even in point of prudence, an honest confession is always better, always the best. All heaven is on the side of truth. Truth is beautiful, it is consistent, and near at hand, and does not need untruth to bring out its beauty. Some youths vow to be true, and raise many pleasant expectations which they never seem to think of again they practice a thousand deceits, when straight forward truth is just the thing required. Too often they are "chips of the old block." Be true. Truth and simplicity are beautiful ornaments of culture and refinement; it is a mistaken idea of refinement, or a false culture that ignores either. Open your hearts to the sunlight of truth; brush out the "cobwebs of sin" by confession, and make room for that which is prized by the honest and pure. How beautiful is truth! Write it down on your memories, and let it stand as a title page of your whole lives. A fig for all your endeavors, if truth is wanting! Seek the ornaments of truth, of purity; these will clothe you with unfading glory, and they will last in eternity. "Buy the truth and sell it not." Be bold for truth, fear God, and you have nothing else to fear. If you would make your mark in life for all that is noble and good, have an unbending regard for truth, and my word for it, you will succeed. Watch! gather to the stronghold of truth, and from it may you never depart.

Enfield, Ct.

THE ICONOCLAST.

As humanity has been, is, and will be on the ascending grade, early imbibed theologies—mental snubbing posts—must be left behind.

Theologies, though behind the age, are in some cases so enshrined in the pious affections, as to require the services of the iconoclast.

Who shall be the iconoclast? What motive must prompt him? What his reward?

The "saved," who have attained a clearer vision of the true dignity of manhood, who with the beloved disciple have made the sublime discovery that "God is love," and like the fair shepherdess, that "love must govern the world," 'tis theirs to give practical demonstration of the better way, the theology of love.

They have neither the time nor the disposition to perform the drudgery of the iconoclast.

PRENTISS.

EULOGY UPON A SHAKER.

JAMES G. RUSSELL.

(Lines written upon the occasion of the decease of our worthy brother, *Hiram Irish*, who departed this life, Enfield, N. H., June 18th, 1880. Read at his funeral, June 20.)

He passed the stream without a sigh or tear,
As beautiful as sets the orb of day;
He's left the scenes of earthly turmoil here,
And into spirit life has passed away.

O! faithful brother, happy is thy lot!
Thou hast no cause to grieve thy exit here;

Life's fearful battle thou hast nobly fought,
And joys await thee in thy spirit sphere.

Go reap the blessings of thy earthly life,
A crown of glory brighter far than gold;
A piece that knows no bitterness of strife,
And heavenly gifts unceasingly unfold.

A bright example for the rising age!
May we as children of the blest deceased;
Come forth a bright and living heritage,
Fit subjects for the heavenly marriage feast.

Let us as youthful aiders in the cause
Bear well in mind while now in early days,
That those who bear the cross without a pause,
Become assured, the gospel life well pays.

And we who've passed the buoyant hours of youth,
And feel the burdened cares of riper years;
Remember that our Savior's words are truth,
And will be verified, as slavish fears.

And self-indulgences are done away,
And we accept the gospel as it is;
Withholding nothing that would mar or stay

Our progress in the work. And this was his.

Our brother's faith through life, and nobly too

Has he accomplished this most glorious end;

Whatever work his hands they found to do,
Was faithfully performed; he knew no bend

To any selfish feeling or desire;

The blessed gospel was his all in all;

His soul is purified by furnace fire,

And now with joy he hears the welcome call:

[The following beautiful *dirge* was harmoniously sung as continuation and conclusion of the eulogy. —Ed.]

Come home, thou faithful servant of the Lord,

Thou hast well done, thy mansion waits for thee;

Accept the promised, glorious reward,

And blest forever thou shalt surely be.

A PHILOSOPHER'S RELIGION.

A LETTER FROM BENJAMIN FRANKLIN TO GEORGE WHITEFIELD.

TO THE EDITOR OF THE SUN—Sir: I send you for publication the following letter of Dr. Franklin, addressed to the great and eloquent Methodist and revival preacher of the last century, George Whitefield, who addressed and electrified audiences of from 10,000 to 60,000 people. This letter seems to be applicable at the present time of revival preaching and praying.

The kindness alluded to in the letter as done by Franklin to Whitefield, referred to the fact that Franklin had relieved Whitefield in a paralytic case by the application of electricity.

The prayer of Dr. Franklin, which I send, I find is hardly known at all and I think a republication of it might be welcome to many:

FRANKLIN'S LETTER.

PHILADELPHIA, June 6, 1753.

SIR: I received your kind letter of the second inst., and am glad to hear that you increase in strength. I hope you will continue mending till you recover your former health and firmness. Let me know whether you still use the cold bath, and what effect it has. As to the kindness you mention, I wish it could have been of greater service to you. But if it had, the only thanks I should desire is, that you would always be equally ready to serve any other person that

may need your assistance, and so let good offices go round, for mankind are all of a family. For my own part, when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts.

In my travels and since my settlement, I have received much kindness from men, to whom I shall never have any opportunity of making the least direct return, and numberless mercies from God, who is infinitely above being benefited by our services. Those kindnesses from men I can therefore only return on their fellow men, and I can only show my gratitude for those mercies from God, by a readiness to help his other children and my brethren. For I don't think that thanks and compliments, though repeated weekly, can discharge our real obligation to each other, and much less those to our Creator. You will see in this my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness infinite in degree and eternal in duration; I can do nothing to merit such rewards. He that for giving a draught of water to a thirsty person should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even the mixed imperfect pleasures we enjoy in this world are rather from God's goodness than our merit; how much more such happiness of heaven! for my part, I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it, but content myself in submitting to the will and disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable, and that even the afflictions I may at any time suffer shall tend to my benefit.

The faith you mention has certainly its use in the world. I do not desire to see it diminished, nor would I endeavor to lessen it in any man. But I wish it were more productive of good works than I have generally seen it. I mean real good works, works of kindness, charity, mercy, and public spirit; no holy-days keeping, sermon hunting or hearing, performing church ceremonies, making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity. The worship of God is a duty. The hearing and reading of sermons may be useful; but if men rest in hearing and praying, as too many do, it is as if a tree should value itself on being watered and putting forth leaves, though it never produces fruit. Your great Master thought much less of those outward appearances and

professions than many of his modern disciples. He preferred the doers of the word to the mere hearers; the son that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness but neglected the work; the heretical but charitable Samaritan to the uncharitable though orthodox priest and sanctified Levite; and those who gave food to the hungry, drink to the thirsty, raiment to the naked, entertainment to the stranger, and relief to the sick, though they never heard of his name, he declares shall in the last day be accepted, when those who cry Lord, Lord, who value themselves upon their faith, though great enough to perform miracles but have neglected good works, shall be rejected.

He professed that he came not to call the righteous, but sinners, to repentance, which implied his modest opinion that there were some in his time who thought themselves so good that they did not hear even him for improvement; but now a days we have scarce a little parson who thinks it the duty of every man within his reach to set under his petty ministrations, and whoever omits them offends God! I wish to such more humility, and to you health and happiness, being your friend and servant,

B. FRANKLIN.

PRAYER OF DR. FRANKLIN.

Merciful God! Wonderful Power! Increase in me that wisdom which discovers my truest interest; strengthen my resolution to perform what that wisdom dictates, and accept my kind offices to Thy other creatures, as the only return in my power for Thy infinite goodness to me!

Count Moltke, the famous military strategist and commander-in-chief of the German army, lately sent the following reply to a Saxon workman, who had written suggesting a decrease of military burdens.

"Who does not participate in the heartfelt wish to see lightened the heavy military burdens which Germany is obliged to bear, being, as she is, situated between powerful neighbors? The princes and the government share in the same wish, but this happy state of things cannot be hoped for until all nations acknowledge that every war, however successful, is a general calamity. Even our emperor is not able to bring about this desirable conviction, which can, in fact, only be produced by a better religious and moral education of the populations, and this is the work of centuries. Neither you nor I will live to see it.—Yours truly, H. V. MOLTKE."—*Christian (London) Herald*.

Correspondence.

A VETERAN'S TESTIMONY.

DEAR MANIFESTO:

I anxiously await your arrival each month, so that I may hear good tidings from my friends north, south, east and west. I love to hear their plain testimonies of truth, light, and peace of conscience, which they enjoy, after a long life of travel in the straight and narrow path of self-denial; and through the dark wilderness of temptation. What a cause of rejoicing to know they have fought the good fight, and kept the faith, and lived a life devoted unto God. What a blessing, yea, what an assurance to know we can unite with the saints of the Most High, that we can bathe in the flowing streams of pure gospel love and union. This assurance has kept my soul alive and strengthened and encouraged me in times of trial, and temptation to wrong. Oh! What a cause of rejoicing it should be, that we are called out of a world of sin and sorrow; this is a source of joy to me to know how much I have escaped. I love the blessed manifestations of love to God, good will to man, and the charity you extend to poor down-trodden man. I am thankful I was called out of this world of vanity and fashion to follow the Lamb. Here I have lived a pure virgin life, free from condemnation or guilt, have tried to follow the great "Exemplar," and to keep myself unspotted from the sins that so easily beset us. I was born in 1791; there was a religious revival in Logan county, Kentucky, under the ministration of John Rankin, which caused a great excitement. The cry was: "The millennium is near at hand; Christ is to appear without sin, unto salvation!" The call was to prepare to meet God, in judgment; this was a solemn sound to souls that feared God; this caused the people to bow low in humble prayer, saying, "Lord come in whom thou wilt!" Others said: "He will come, and when He comes we will go forth in the dances of them that make merry." Others said: "There will be no husbands and wives, but

brethren and sisters in the Lord; that every dark and secret thing should be revealed." Thus we waited and prayed for the fulfillment of the prophecy. In the year 1805, three messengers came from the east, filled with the power and spirit of Christ, testifying that Christ had come without sin unto salvation. These tidings were hailed with joy and with sorrow. Our idols were swept away, but our souls were filled with joy and comfort. In 1809, I confessed my sins, and began to take up a cross against all the temptations of the world. My father, being opposed to the Shaker life, tried to induce me to remain with him, and threatened to disown and disinherit me, which he did; but I left my home at South Union and fled to Pleasant Hill. I resolved to forego all the pleasures of the world and turn my face heavenward. I have never looked back to Sodom, but have kept my first love, have passed through the furnace; but I feel amply repaid for all the self-denial I have practiced when my worldly nature strove for the ascendancy. I feel a sweet peace of conscience now; and as I near the dark river I have no fears to cross, knowing that I have received the hundred fold and will receive life eternal in the world to come. May we all meet and rejoice together. I will be eighty-nine years old in August, "the Lord willing."

PRUDENCE CARNAHAN.

TITUSVILLE, June 28, 1880.

ELDER G. A. LOMAS:

Kind Friend:—On turning backward the leaves of memory, I find that my subscription for the SHAKER has expired, and I hasten to renew; feeling that I cannot be content to dispense with the monthly visits of that dear little pamphlet, containing as it does so much of the "spirit of true religion;" so much of "peace on earth, good will to man" and woman. This is the fourth year it has been a visitant in our family and each number seems to be an improvement on the last. A good example of the great "law of eternal progress" which I as a spiritualist believe in. Every year for the last five, since I read Charles Nordhoff's

book, I have had a desire to visit one of your societies and become better acquainted with your mode of life. After meeting Elder Frederick Evans at the Lake last September, and hearing him explain some of the points of Shaker belief, I have had a still greater wish to know more of your social life by actual acquaintance, which is the only reliable information those in the outside world can gain of you. I was in hopes then to have visited you soon, but circumstances do not seem to favor me yet. "But we know not what a day may bring forth." I wish to say here how much I was pleased to see how *grandly* and *nobly* you and your societies also, stood by D. M. Bennett all through his *unjust* imprisonment and persecution. I thank you all kindly for it in the name of humanity and liberality. Enclosed please find subscription in stamps.

Most respectfully,

MRS. L. T. R. AIKIN.

RICH MOUNTAIN UNITARY HOME, }
RICH MOUNTAIN, ARK., June 29, 1880. }

EDITOR MANIFESTO, *Shakers*, N. Y.:

Through the kindness of unknown friends we are in receipt of the MANIFESTO, from whose treasured pages I am beginning to learn that the underlying principles of this faith have been treasured plants in the garden of my heart since early boyhood. For notwithstanding the mental bias my early religious training subjected me to, my parents being Baptists of the old school, I could never reconcile my views of true inspirational teachings to such seeming inconsistencies of their faith as that which when carefully investigated, made God Father and Son of Himself, as, also His slayer, to redeem man from that depraved condition into which his Creator purposely plunged him, that he might enjoy the honor of man's redemption.

It seems quite clear to my mind from the accounts given by Jesus of Himself, that He is represented under two distinct characters, first, His individual character, as a natural man (the Son of Man), and second, His official character as a physically sound *man*, who being free from the contaminating and

corrupting influence of disease was morally sound in His spiritual character; 2 Cor. vii and 1. And hence a properly qualified representative of the Christ. From a slavish fear of this Jesus, prejudicial to the interests of the Rabbinical creeds, the people put the man Jesus to death.

Nevertheless, as the mantle of Elijah descended upon Elisha, even so the Christ, the Holy Ghost. The righteousness of the children of light, even the Son of God, rested upon the true believers of the doctrines taught by this Jesus, or all, who, like him, take up their cross, crucify self, and thus follow Him in the resurrection to newness of life. But we see that creedists desiring to make a scape-goat of Him, to bear the sins and suffer the penalties which conscience in judgment daily imposes, desire to deify Him, that in His death, the stern sentence of violated law in them might be revoked.

They are willing to be borne away to the realms of perfect bliss in some remote local region or the air, provided all necessary sacrifices for sins can be made outside of self.

This is that class of "believers," many of whom seek shelter from the bleak winds and pelting storms of the world's wintry seasons, in Shaker families, receiving abundant sustenance from Shaker tables, but with the return of spring, turn again to the fleshpots of Egypt." Your principles are new to most people here, yet your papers are read with interest by those to whom we lend them. We hope to see you expand in this direction until you reach us.

W. A. J. BEAUCHAMP.

Several days before his death, Bishop Ames said to Gen. John S. Berry, "I desire no display at my funeral. I would have a plain coffin made of live oak and trimmed plainly with trimmings of galvanized iron. Let there be no flowers on it. The tendency to extravagant and useless parade at funerals in this country is getting to be a great and growing evil, and I wish by my example, as far as possible, to inaugurate a different state of things."

Editorial.

WHAT WAS HE?

The controversies of the various religious sects are as unreasonable as they are unnecessary. What matter can any make of an assertion that Jesus Christ was a Baptist, Presbyterian, Roman Catholic or Quaker? Or that did He live to-day He would advocate the Methodist, Reform or Episcopalian formalities of the Christian profession?

In the man Jesus we see grandeur personified. A Jew, who having "kept the law from his youth up," was ready for an increasing evolution of life that would greatly supersede Judaism. With a perfectly healthy body, none could wish for a superior earthly paternity than He could have illustrated. Stalwart, brave, generous and just, He was fit for the crown of any nationality. As a strategist, in peace or in war, He would have been unequalled by any other Jew. With the masses He was popular, beyond Cæsar. He was a born leader of men. Judaism never presented to the earth a more perfect specimen of humanity. With superexcellent health of body and mind, He felt and knew His superiority and power over His fellows. Bubbling over with this superfluous health and human virtue, it would be impossible to imagine a better instrumentality for God to introduce the most needed radical reforms of reproduction—procreation upon the earth. Superior, physically, to any of His predecessors, His condition would seem God's most favorable opportunity. But with all His superfluous

virtues as an earthly man, there beamed from Heaven upon this man the progressive and superior gospel of Christianity, and its beaming was accompanied by an irresistible conviction that duty to God demanded of Him a willing, *living* sacrifice, as an example for all who would be more perfect than Judaism could or can make them. With these convictions of duty resting heavily as a cross upon His earthly nature, the temptations of resistance came upon Him. Upon the height of His ambitions "the devil tempted Him" not to be a Christian. Duty to God conquered the exercise of His selfish ambitions, and there and then Jesus became the synonym of self-denial, to all engagements that would have made Him a representative of an earthly man. Denying to Himself all the ambitious proclivities of a Jew, *He began a new life, which is genuine Christianity.* Whether this life represents the peculiar features of this or that sect we have no need to argue. There stood, and still stands, the representative Christian, crying: "I am the way, Mine is the life and My testimony the truth" of Christianity. If any would be My disciple let him or her deny self as I have, and "follow Me." To that religious body who have chosen to pattern the most Christian life of Jesus, the Christ; who have denied themselves *as He denied Himself*, that is the true church, regardless of its sectarian title. Presuming Jesus to appear again, renewing the same call as of old for volunteers as disciples, accompanied by the same conditions enunciated at His first appearance as credentials of discipleship, to what

sect could He come or go and find a people living as lived the converts at His first appearing? Renouncing the dearest ties of earthly relationship to accept the relationships of His church life, husbands and wives became brethren and sisters in Christ—the first, Adamic following, of reproduction was forsaken, and the life of “the celibate for the Kingdom of Heaven’s sake” was substituted. Relinquishment of houses, lands, all personal property, followed, “and none possessed aught he called his own!” Where is the sect that is working on the line and in the life of Jesus? Desirous of being Christians, because genuine Christianity is best, that sect constitutes our church wherever it may be, or whatever its name may be. Let us not contend with wasting and useless controversies. The simple, virgin pure life of Jesus; the unselfish, golden rule practice of Jesus; the unretaliating, peaceable career of Jesus; the freedom from worldly ambition, and the unspottedness of Jesus—following these constitute the evidences of who are his disciples to-day without a controversy, and these form His church to-day, of what sect He was and would be of to-day. Let our emulations to be most like Christ in our lives increase amazingly; and using Christ’s life as an index of our own, we may ask, of what sect is Christ Jesus? but we can more profitably ask, “Is our sect following Christ?”

EDITORIAL NOTES.

THE PRESENT NUMBER

Contains much that is very valuable for the students of religious literature.

Without specifying any one article, we ask close inspection of all, and all will be found profitable unto increasing virtue and truth. The article by Elder G. B. Avery will be critically canvassed by many thinkers. Our music this month is very harmonious and agreeable. There is no denomination but can use it with pleasure and profit. We are sorry to record some departures from our midst of those whose years could not reasonably demand a passport to spirit spheres, and that to “B. Good” we yet must die.

LET ENGLAND WINCE.

The seating of Bradlaugh, the English liberal, is a gain for freedom of conscience on the other side of the waters. The fussy Tories, bound up with churchal predilections must feel ashamed, when Bradlaugh refuses to take their unchristian oaths; but holding the Bible aloft in Parliament, he refers them to the injunction: “Swear not at all!” Those English bigots who sought to deprive him of his justly earned seat, because he would not swear, must feel terribly, and yet properly mortified by this rebuke from a so-called infidel.

THOSE LETTERS.

We hope the CORRESPONDENCE department will not be neglected. Our precious sister, PRUDENCE CARNAHAN gives a good lesson of grand experience; our friend AIKEN leans very kindly toward the right; while we are very much pleased with our Arkansas correspondent, W. A. J. BEAUCHAMP, who speaks so lively in behalf of right principles, and against the engagement of self-indulgence. This corres-

pendent hails from a newly established community; and the sentiments expressed give hope that the western part of our country will be stirred by saviours.

AID THE ACCOMPLISHMENT.

For a few months, at least, politics will force themselves prominently upon willing and unwilling ears and attention. We only care to have the best man elected, and believe the country will not go to perdition if either candidate should be chosen to the presidency. But we are glad of one feature in the canvass—that of selecting two high-minded men as candidates—ones who have tried to do duty as they understood duty to be, and thereby have been the means of shutting off any probability of those slanderous indulgences which have so frequently been participated in by the contending parties. We hope editors will readily seize upon the occasion to keep their issues free from such personal abuse, as to make their periodicals the vehicles of respectability, and not corrupt the sensitive minds of young and old in the families where they enter, with unnecessary and unwholesome vulgarity.

THE APPRECIATED CROSS.

We are in receipt of some very beautiful communications from different sections of our country and from Europe, and we appreciate their kind and encouraging contents. We are sorry, however, to have some of these epistolary tributes, while acknowledging the necessity of the cross, lamenting the fact that we use so much of it. This Shaker cross of self-denial is

not different in any respect from that of the Christian founder; and "must Jesus bear the cross alone?" But the simple acceptance of the fact, that there is a necessity of some more cross by the people, is encouraging. Of one thing we have long been assured—that as, and only as individuals *season their lives with more and more of the salt of the Shaker cross*, can they with any reason expect more peace of mind, of households, and greater advancement in spiritual experience. Add a little more of this seasoning—*add to life a great deal more of the cross and self-denials that were Jesus'*—and our word for it, the dawn of happier sensations in life will ensue, and much greater satisfaction enjoyed. Try it; not necessarily calling the practice Shakerism—*call it living like Christ*, and share the happiness of Christ as a result. Let the world and its unchristian features alone; let Christ and His Cross be uppermost and only; and all lamentations of "*so much cross*" will cease, and its fruits be thoroughly appreciated.

Book Notices.

MISTER HORN AND HIS FRIENDS; or, Givers and Giving. By Mark Guy Pearse, author of "Daniel Quorn," etc. This book is finely illustrated. The aim of the author is to teach and enforce the lesson of systematic giving. The style is very attractive. It is a book well calculated to do much good. This book is No. 32 of I. K. Funk & Co.'s Standard Series. Price, 15 cents.

THE ORATIONS OF DEMOSTHENES, translated by Thomas Leland, Vol. 1 (issued in two volumes). This first volume contains some twelve of the most famous orations of this great Athenian orator. No. 33, I. K. Funk & Co.'s Standard Series. Price, 20 cents.

Published by I. K. Funk & Co., 10 and 12 Dey street, New York.

Society Record.

AWAY FROM EARTH.

From Harvard, Mass., June 12, NELLIE H. HALE, aged 21 years.

Also, June 19th, MARY E. FLOYD, aged 30 years.

From North Union, O., June 15, LESTER G. SHEPARD, aged 33 years.

From Union Village, O., July 11, GEORGE B. GOOD, aged 71 years.

From South Union, Ky., June 26, OLIVE SHANNON, aged 76 years.

RECEIVED.

From C. Dibble, \$17.40.

From N. A. Briggs, \$4.00.

INTERESTING.

It is now thought necessity will demand a new edition of Elder H. L. Eads' "SHAKER THEOLOGY." We hope so. A large edition was struck off at first, and now new demands increase the everlasting permanency of the noble monument.

Those who had heard of our Bro. N. A. Briggs losing the *entree* of his right hand, will learn with pleasure that the pen-paralysis will hopefully be averted.

Agricultural.

AGES OF SHEEP.—The following is a pretty accurate direction to tell the age of sheep by their teeth: The first year a sheep's front teeth are eight in number, and are all of equal size. The second year the two middle ones shed out and are replaced by two much larger than the others. The third year two very small teeth appear, one on either side of the eight. At the end of the fourth year there are six large teeth. The fifth year all the front teeth are large. The sixth year all begin to show signs of wear.

AGRICULTURE is the fundamental condition of civilization, as its success is the measure of all other industry. The very rudest agricultural has always produced

much more than is sufficient for the laborer and those dependent upon him. An agricultural people always develop a leisure class, and as invariably render the state of things possible, in which other laborers beside the agriculturist can obtain the means of subsistence.—*People and Patriot.*

LUCK IN FARMING.—There are few words oftener upon the lips of a certain class of farmers than "luck." Smith is a "lucky dog" because his corn never rots, his wheat never winter-kills, his sheep never get into his rye, and his cows never invade his meadows or orchards. His crops are better than his neighbors', his butter brings more in the market, and even his wife and children have a more contented look than other people. Everything he touches thrives. What a lucky man Smith is! Now, the fact is, luck has nothing to do with Smith's success in life. If you watch the man you will find that every result he reaches is anticipated and planned for, and comes from his own wit and work. It is the legitimate reward of his labors, and it would have been bad luck had it turned out otherwise. His corn always comes up because he always selects the seed himself, and hangs it up by the husks in the garret, where it is thoroughly dried.

He does not plant until the sun has warmed the soil enough to give the germ an immediate start. His wheat fields he drains with tile, and the water that used to freeze and thaw on the surface, and throw the roots of the wheat out and kill them, now passes down into the drains and runs off. His fields are green and beautiful in the spring, when his neighbor's are russet, brown and desolate. His fences are in good repair, and his animals are not made breachy by continual temptation of dilapidated walls. His wife and children are comfortably clothed and fed, and are not kept in a continual fret and worry by a husband and father who has no system or energy in his business. "A time and place for everything" is his motto, carefully carried out. The shoemaker is always called in when his services are needed, and none of his household get wet feet, catch cold, have lung fever, and run up the doctor's bill of

twenty dollars for want of a cent's worth of leather at the right time in the right place.

Smith does not believe in luck. He knows that health in the family and thrift upon the farm depend upon a thousand little things that many of his neighbors are too lazy or careless to look after. So, while they are at the tavern, or loafing in the village, or running amuck in politics, he is looking after these things and laying his plans for next year. He has good corn in even the poorest year, because the soil has the extra manure it needs to bring out good, long, plump, well-capped ears. He meant to have eighty bushels to the acre, and he has it, good measure and running over. Talk about luck; it's all nonsense. Bad luck is simply a man with his hands in his breeches' pockets and his pipe in his mouth, looking on and seeing how it will come out. Good luck is a man of pluck to meet difficulties, his sleeves rolled up, and working to make it come out right.—*Boston Cultivator*.

LEND A HAND.

Life is made of ups and downs —
Lend a hand;
Life is made of thorns and crowns;
If you would the latter wear,
Lift some crushed heart from despair—
Lend a hand.

Crowns are not alone of gold!
Lend a hand;
Diadems are bought and sold;
But the crowns that good men own,
Come from noble deeds alone —
Lend a hand.

Many crowns that many wear —
Lend a hand;
Never in the sunlight glare;
Diamonds never in them shine,
Yet they hold a light divine —
Lend a hand.

Hold a light that ne'er shall fade —
Lend a hand;
Beauty, art hath never made;
For these crowns that good men wear,
Everlasting are, as rare —
Lend a hand.

Would you own so bright a crown?
Lend a hand;
When you see a brother down,
Lead him from the deep, dark night,
Place him in the morning light —
Lend a hand.

OUR ELDER BROTHER.

Jesus Christ, as the Father's "only begotten Son," is heir of the whole estate. The Father delighted in him, and "appointed him heir of all things." This is according to the law of primogeniture.

But the Son will not enjoy the estate alone. Unlike many earthly sons, he is willing, yea anxious, to share it with as many as will accept it. He is willing his Father should *adopt* other children; and, though they be adopted, he will acknowledge them as "brethren." The peace and the joy were his; but he said, "*My* joy I leave with you;" *My* peace I give unto you." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."

Behold the unselfish, disinterested love of Christ, our Elder Brother! "For ye know the *grace* of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." "The corn of wheat" might have "abode alone," but it died that it might "bring forth much fruit." The Son was rich in life, but he descended to the poverty of death, that we might live.

Risen from the dead, and exalted at the right hand of the Father, he has sent the Spirit to testify of his benevolence. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of *adoption*, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and *joint-heirs* with Christ."

"If so be that we suffer with him, that we may be also glorified together." Having shown the great exaltation of the "church of the firstborn" to joint-heirship with him, the apostle names the necessary preparation. The suffering was first with the Lord; so with the church. This is the divinely established path to perfection. But the sufferings are for a "moment;" the glory is eternal; therefore, we may "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—*Selected*.

SUCCESS IN LIFE.

Benjamin Franklin attributed his success as a public man, not to his talents or his powers of speaking—for these were but moderate—but to his known integrity of character. "Hence it was that I was but a bad speaker, subject to much hesitation in my choice of words, hardly correct in language, yet I generally carried my point." Character creates confidence in men in high station as well as in humble life. It is said of the first Emperor Alexander, of Russia, that his personal character was equivalent to a constitution. During the wars of the French, Montaigne was the only man among the French gentry who kept his castle gates unbarred, and it was said of him his personal character was worth more to him than a regiment of horse. That character is power, is true in a much higher sense than that knowledge is power. *Mind*, without *heart*, *intelligence* without *conduct*, *cleverness*, *goodness*, were power in their way, but, they may be powers *only for mischief*! We may be instructed or amused by them, but it is difficult, sometimes, to admire them, as it would be to admire the dexterity of a pickpocket, or the horsemanship of a highwayman. Truthfulness, integrity, and goodness, qualities that hang not on any man's breath, form the essence of manly character, or, as one of the old writers has it, that inbred loyalty unto Virtue, that can serve her without a livery. When Stephen of Coloma fell into the hands of base assailants, and they asked him in derision, Where now is your fortress? Here, was his bold reply, placing his hand upon his heart! It is in misfortune that the character of the upright man shines forth with the greatest lustre, and when all else fails, he takes a stand upon his integrity and courage. Virtue is a power in itself for good; on the other hand, knowledge is power for good, only as it is allied to virtue. Unsanctified knowledge is often a tower of strength in society. A character, in its nearest perfection, combines the three—*virtue*, *religion* and *knowledge*. These form the safeguard of a nation, and are objects of the highest

importance in the state! Young men should early lay the foundations of a good character, lay them deep in integrity and truth, so deep that the storms of life shall not prevail to overthrow them. Thus shall they find favor in the eyes of their fellow men.—*The Dover Gazette*.

RULINGS OF "THE GOLDEN RULE."

For one to have the spirit and life of Christ is to be like Christ, and for one to be like Christ is to secure all that heaven has for any man.

We shall be free from temptation only when we are free from sin. We shall be free from evil desires only when we are pure in heart.

The moment that any one rightly apprehends Christ in his life and death, in his saving, teaching and grace, he will gladly accept him as Saviour and Lord.

"Christian union is well," says Phillips Brooks, "but no courtesies between two regiments ever yet defeated the other army." Have bickering, or jealousies, or exclusiveness ever done it, either?

When the apostle said "for me to live is Christ, to die is gain," he gave utterance to a sentiment which has made the Christian world earnest in practical righteousness, and happy in the thought of its reward.

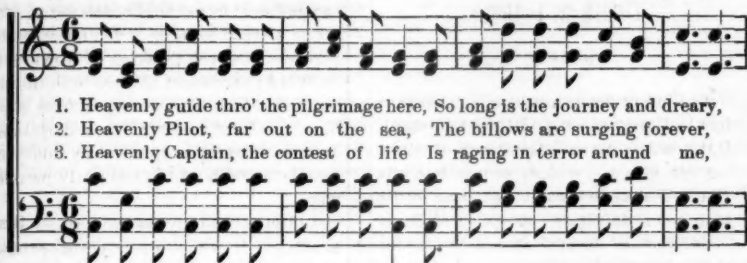
If we daily seek those things which are true, lovely and of good report, the life beyond will be the fulfillment of our grandest plans, the realization of our highest ambitions, the completion of all we desired and lived for here.

Some people talk about heaven as though it were located on some high bluff, so many feet wide and long, walled in with a high, strong fence, and its mansions built with brown stone fronts. But it is rather a blessed state of being; its security is its holiness, and its location is with Christ, wherever that is, and no one will be kept out who is like Christ in spirit and life.

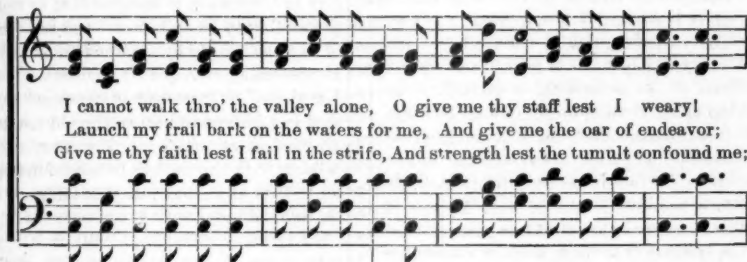
THE BRIGHT HOPE STAR.

MARIA SHULTZ.

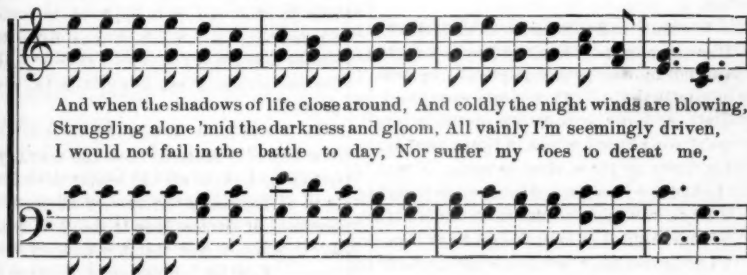
CANAAN, N. Y.



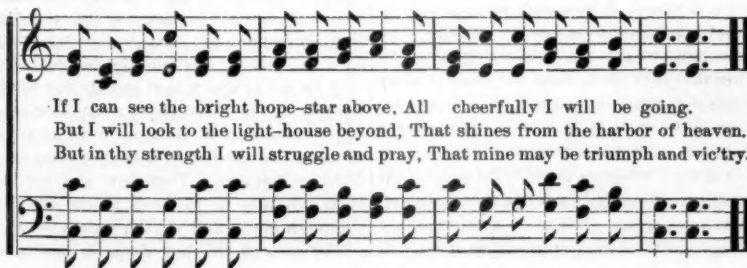
1. Heavenly guide thro' the pilgrimage here, So long is the journey and dreary,
 2. Heavenly Pilot, far out on the sea, The billows are surging forever,
 3. Heavenly Captain, the contest of life Is raging in terror around me,



I cannot walk thro' the valley alone, O give me thy staff lest I weary!
 Launch my frail bark on the waters for me, And give me the oar of endeavor;
 Give me thy faith lest I fail in the strife, And strength lest the tumult confound me;



And when the shadows of life close around, And coldly the night winds are blowing,
 Struggling alone 'mid the darkness and gloom, All vainly I'm seemingly driven,
 I would not fail in the battle to day, Nor suffer my foes to defeat me,



If I can see the bright hope-star above, All cheerfully I will be going.
 But I will look to the light-house beyond, That shines from the harbor of heaven.
 But in thy strength I will struggle and pray, That mine may be triumph and vic'try.

The Children's Grotto.

THE BOY JESUS.

NORMAN FOX.

The infant Jesus has been a favorite subject in Christian art and Christian thought. But the boy Jesus—the Jesus of eight or ten years' old—seldom comes into view. Nor is it strange that it has been difficult to gain a satisfactory conception of Him.

Religion in its ancient and its medieval type was remarkably ascetic. And even in evangelical circles in our own day, true piety is deemed—if not gloomy—yet not easily coalescing with the fresher emotions of every-day life. It is still too often conceived of as something unearthly, something apart from ordinary human feelings. But the characteristics of a genuine boy are animation, glee, an exuberance of animal spirit. We find it not entirely easy, therefore, to combine the idea of deepest piety with what we know of boy nature. And so it is difficult to form a clear conception of the boy Jesus. But let us make the attempt.

We may and probably should think of Him as a strong, healthy boy. The Jews were a noteworthy people physically as well as intellectually. Their soldiers were tough soldiers, and the toils which Jesus afterward went through would indicate that He had a strong physical constitution. Now if He had such a constitution He must have had a boy's muscular restlessness and activity. We must think of Him therefore as ever active; as running when He might just as well walk; as leaping and jumping and taking a thousand unnecessary steps simply to relieve His muscles which are aching to be exercised, which are demanding in every fibre that they be trained for what in after years they must do and endure. And so we must think of Him as a joyful boy, as one to whom existence is a pleasure in itself, as the lamb frisking on the hillside on a bright spring morning finds a joy in merely living. We must think of Him as so thoroughly charged with animal spirits that merely to

feel His own life makes Him laugh and shout with irrepressible glee. And if we would gain an idea of His personal appearance we can gather it from the characteristics of any group of good looking little Jewish boys we pass on the street, thinking of Him as a well built lad; handsome, at least with the pleasant look which always comes from a good heart; with olive complexion, dark curling hair, dark eyes, and, to make this picture complete, we must add a slightly prominent nose.

And intellectually we must think of Him as a boy. It would destroy the picture of His infancy to imagine Him talking philosophy in His cradle, to imagine Him as merely pretending to be an infant. And so to think of Him as a real boy we must think of Him as possessing merely a boy's intellect. The fact that He "increased in wisdom" shows that in His human nature He did not have all wisdom at the first. The story of His talking with the doctors in the temple presents Him as an unusually intelligent and thoughtful lad, but does not necessarily imply any thing miraculous. Many a boy of twelve years of age has some very deep thoughts to pass through his mind. Doubtless He often found it hard work to learn His lessons—a fact which may bring Him nearer to many a boy who has trouble with his tasks. Jesus' mind, like His body, had to grow.

It is not hard to picture to ourselves a Jew boy of Nazareth. But can that boy be our Jesus? Can we add to this portrait the idea of Heavenly purity—of absolute sinlessness, of perfect love to God? Why not? May not a boy be a true boy and yet be sinless? May he not laugh and shout and romp and play, and yet love his parents, and love his playmates—never injuring their feelings in any way, but doing every duty to them? Certainly he can, and why may he not also love God and do his whole duty to God? What sin—what shortcoming—what evil of thought, word or act is necessary to the full idea of a *genuine boy*? None whatever. Therefore the boy of Nazareth may have been a true boy—a thorough boy—and yet the sinless One.

The idea of the boy Jesus is one to be

studied by boys. If Jesus was once a true boy, why may not any boy be a follower of Jesus? A boy needs religion as much as a man. The play-ground has its temptations—it has its trials and sorrows—it has its duties—the same as the scenes of later life—and the boy, just the same as the man, needs the help of Jesus to meet these trials and duties. The idea of the boy Jesus should be studied by parents, pastors and teachers of boys. Nay, does not every man need to study this idea, as in some respect the most perfect combination of the divine and the human—the intertwining of deepest piety with the most active scenes of every-day life?

Home Topics.

CHESTER MUFFINS.—Four quarts flour, teacup sugar, teacup butter, cup yeast, four eggs, little salt, two quarts sweet milk. Let rise all night.

VERMILION.—Vermilion is a mixture of sulphur and mercury, and is frequently found to turn to a dark brown color if exposed to the atmosphere. A remedy for this is said to be to add one-eighth part flour of sulphur to the paint when mixing. To detect adulteration in vermilion, place a little on a red hot iron; if pure, it will evaporate entirely; if not, there will be an earthy residue.

EXCELLENT DENTIFRICE.—Dissolve two ounces of borax in three pints of hot rain water. Add to it one tablespoonful of spirits of camphor, stirred into one tablespoonful of pulverized sugar, to prevent it from curdling. Before quite cold, add ounce of tincture of myrrh. One wineglassful, added to half a pint of water, and applied with a brush, and as a gargle, will preserve and beautify the teeth, and prevent the adhesion of tartar and the softening of the gums, arrest decay and keep the teeth in good condition.

TO CLEAN SILK DRESSES.—Scrape several large potatoes and put a pint of cold water over them. When it has settled, pour it off; spread your silk upon the table, and

wet with a sponge a small part of the silk, and iron with a flat-iron just a little warmer than you can handle with your hands bare. If it is too hot it will injure the silk. A correspondent says: "I have just done over an old dress that I have had four years, and it looks almost as well as new."

TO MAKE CALICOES WASH WELL.—Infuse three gills of salt in four quarts of boiling water; put the calicoes in while hot, and leave them till cold; in this way the colors are rendered permanent, and will not fade by subsequent washing. So says a lady who has frequently made the experiment herself. Nothing can be cheaper and more quickly done.

RAW CABBAGE.—A nice way to prepare raw cabbage is as follows: Select a fine, good head; chop finely in a bowl what you think will be needed, and to every quart add one-half teacupful of thick sweet cream; two tablespoonfuls of strong vinegar or lemon juice; one cupful of white sugar, and mix thoroughly.

COOKED CABBAGE.—Cut fine as for raw; put into a kettle and add water to cook until tender; then add one-half cup of sweet cream; one-half cup of vinegar, in which mix one tablespoonful of flour; season with pepper and salt to suit the taste; let it boil up and serve.—*Rural.*

SOME, by nailing down their windows to keep out burglars, shut out their very best friend—pure atmospheric air. By so fixing the windows that the upper sash can be dropped a few inches only, the air can be admitted, while the burglar cannot enter, but by violent means. It would be better to risk danger from burglars than to procure sure death by shutting out the air.

WASHING FLOORS.—Floors should never be flooded with water, as is the too-common practice. Use as little water as practicable. Avoid hot soap-suds—it softens the boards and renders them rough; disintegrates the grain of the wood, causing splinters. Oil (or if desirable on old floors, paint) and wipe them with a wrung-out mop in warm water, and your floor will be smooth and hard, and last longer than if drenched with water, or the frequent use of soap. Save your floors, your soap, your muscles and your feelings.

THE THEOLOGY OF THE HEART.

O yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood;
That nothing walks with aimless feet;
That not one life shall be destroy'd,
Or cast as rubbish to the void,
When God hath made the pile complete:

That not a worm is cloven in vain;
That not a moth with vain desire
Is shriv'd in a fruitless fire,
Or but subserves another's gain.

Behold, we know not any thing;
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring.

So runs my dream; but what am I?
An infant crying in the night:
An infant crying for the light;
And with no language but a cry.

The wish, that of the living whole
No life may fall beyond the grave,
Derives it not from what we have
The likeliest God within the soul?

Are God and nature then at strife,
That nature lends such evil dreams?
So careful of the type she seems,
So careless of the single life;

That I, considering everywhere
Her secret meaning in her deeds,
And finding that of fifty seeds
She often brings but one to bear,

I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar stairs
That slope thro' darkness up to God,

I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope.

—From Tennyson's "In Memoriam."

LET THESE THINGS BE CORRECTED.

Judge Choate recently ruled that a Chinaman cannot be naturalized under the laws of the United States. The application was made by a Chinaman known as Charles Miller, who has lived in New York for twenty-eight years. He was guided by the decision of Judge Sawyer, of California, in the Ah Yup case, when thirteen hundred Chinamen petitioned that schools might be provided for them, as for Indians and negroes, and

showed that in San Francisco alone they were paying \$42,000 in school taxes. Judge Sawyer refused their petition, though it asked only that he would carry out a provision of the Constitution of the State.

An interested party in the settlement of the Jay Cooke estate complains that two attorneys have been employed by the receiver, whose fees amount to \$75,000, and that a committee of creditors who were expected to serve without pay have already received \$34,480. It is a well-known fact that the commissioners in bankruptcy all over the country are growing rapidly rich out of the decay and dissipation of fortunes.

LEARN WISDOM BY SUFFERINGS.—"The costume of the Persian women is the handsomest upon the face of the earth. It consists of a loose waist, short skirt, and trousers not too loose. I have made this costume beautifully and hung it up in Paris, but the women will not wear it. I can do nothing more. They must suffer until they are willing to adopt it." This is the testimony of Worth, the celebrated Parisian modiste.

Rev. E. E. Hale, in his Easter sermon, said that the formulation of the belief that "Christianity is a life," which the world owes to Channing, has passed through the three stages which Agassiz once wittily said every important scientific discovery experienced: "First it is said not to be true; next that 'we have always taught it'; and last that 'nobody ever doubted it.'"

"There are many Christian people who think that Christ is going to come to the earth again, and reign personally. I am not ready to reject that theory; but if Christ does come to our world again, I believe He will find a Mount Zion in this land, and will set up His throne between the Alleghanies and the Rocky Mountains, and will walk the streets of our American cities.

In that millennial day there will be one denomination of Christians far ahead of all others, if it have not swallowed them all up. Would you like to know what denomination it will be? I will tell you. It will be that denomination which has worked the hardest, trusted the fullest, loved the mightiest, and eclipsed all others in the spirit of Christian toleration."